

The world as conception(as man's subjective idea) is by no means abstract in its own right. Only in relation to the absolute does it become so. Not that the absolute is contrastible, but the relative is built of contrast.

Phenomena is modification of self-existence which is non-contrastible as compared with plurality. In the condition of the modified arises the plurality of the universe, each entity being its own center of consciousness and seeing another. This mutual action of seeing-perceiving in the modifying mind, produces the man-sided universe we have before us. It presents a universe of differences, the perceiving agent being itself in the condition of the relative see-er.

by reason of sense perception. The objects ~~cogn~~ energies perceived by our sense organs (which again are syntheses of energy) are given form, shape, substantiality, color, texture, and all the other attributes by which they are recognized. The mind gazing upon things colors their immateriality with the materiality of the senses. It sees them as substantial which is not an illusion in the sense that substantiality is not there.

While the ~~senses~~ see energy as materiality, beyond this materiality it is immaterial and psychological. We think it to be psychological because a thing acts only as influence in all and upon all, just as all act upon each other as influence with the end of evolution. The mountain means nothing to me except in connection with the experience it enables me to have. The house, the estate, the bank, the school, the fortress - everything has its essential value in the experience they provide for the growing entity which is myself. Love, hate, sorrow, joy, comfort, security, insecurity - these are attitudes and values given to things by the agent who cognizes them. For the emotions they generate in him are again part of the experiencing purpose for which all things were created. Through perception we come upon things; through further appraisal and disappraisal we feel things, we react to things and these feelings and doings in turn culminate in psychological melioration. The reality. Their final reality (of things for us) lies (pivots about) in psychological determination (satisfaction, directivity, fulfillment). The world would have no meaning as world without experience. Experience is the world. Therefore

the essence of the world is experience.

All things have their final reality in the psyche. Whatever the materialist sees, hears, or touches has its final reality in the psyche. Everything has its final word in the psyche. But the term psyche or mind is merely a coined word, a symbol to convey the ultimate reality. Again, materiality or matter is just another symbol to convey the meaning of conscious sensations. We may define the universe of matter as the field of experiential reality - of definite sensations distinguishable from those of immaterial experience. It all comes down to different planes of energetic activity with complementary experiences to the end of full-grown intelligence.

(We do not live in a dead universe; we are not transient
This is not death. It is not annihilation but being alive in
(beings destined to be annihilated for we are alive in a universe
utmost reality. All that it is is unshadowed insight into
(of utmost reality, utmost thought, utmost intelligence.) But to
intelligence., arrived at through the intelligence renunciation
(know this we require unshadowed insight into intelligence.)
of ignorance. We are interested in that realism which serves
man's progression and what the nature is of reality beyond man's
development is immaterial. Development is of first importance
and nothing else matters. Thought matters. You may call the
world and God what you will so long as you attain growth by
it and thus fulfill your life.

The greatest knowledge is that which produces the greatest
development in man, not outside of him, not remote to him.
For if he is great in himself, his external world will be a
place of real greatness and accomplishment.

Immateriality is a verbal counter conveying our deepest cognition of reality. Indeed, the meaning and purpose of all our activity circles about this attempt at insight for which we strive continuously. That is what our activities are essentially concerned with. Thereby we follow the law of our growth.

The world has no meaning except inasmuch as what it means to each of us, "each of us" including not only man but things, whether animate or inanimate. This is the only meaning it has for anyone or anything but everything in the universe, and including the universe as we know it, has the meaning of development. This does not mean that the world exists for one exclusively, (that it came into being just to serve your development or mine.) ^{Neither is subservience} ~~Neither is subservience~~ subservience implied here but essentially the highest end in every function. The conflicts reconciliations (of conflict) involved are merely the way of achievement (to final reconciliation.) That is, the world and ^{is} the experiences it offers exist only for our development and growth in this respect for everything. It exists for everything and everyone as experiences. Beyond the experiences it makes possible, it has no existence. Beyond the purpose of experience it has no reality.

The world exists for each inasmuch as his evolution is concerned. The world exists for the sake of each developing entity according to his needs. Nature supplies the canvas for our existence, the background which lends reality to our temporal being so that we may witness ourselves to the end of achieving the the self-ultimate and individual self-progression.

The control of nature, the harnessing of her resources, is not an essential progression so long as it fails to increase the scope of self-understanding. Life is merely a means to evolution whose end is the climb of the highest hill of intelligence where it is all-inclusive satisfaction, light unpersnnified. But the temporal ends of things and events are but the progression of beginnings, the promotive impulses of backward-forward movements of departure and arrival. They are the passing through of stages, of joy and anguish, pause and motion, perpetually unsatisfied, perpetually impelling.

Each existent is, in its action, a brief fragment of ultimate boundless energy. While we identify that ultimate energy with mind, we cannot say that consciousness, so far as we see and know a thing, is the major part of its being. Causality, ordered response to stimuli, is the whole existence of the mountain, the stone, the star and flame. They are made up of ^(unsensed) response to causes just as we are made up of response to sensed causes. Our experiential life consists of sensation and response to sensation. Our concrete existence is by virtue of these just as the existence of a flame consists of physico-chemical response to stimuli.

Each manifestation of energy has its level of existence upon which its functions are predicated. Let the level be changed and its behavior is automatically modified. However, to change its behavior up to a certain point does not modify the ^{typical} general level of a particular energy existence. The molten rock flows, solidifies, disintegrates into soil particles, but does not, for all these changes, become a man. Beyond a certain point,

however, it does enter upon a new order of existence. In fact, everything follows this path which is not merely a transposition from one shape and combination to shape to another but advance from one quality (of response) to another with the eventual possibility of self-cognition and knowledgeable entrance into evolution.

Conceived in broadest terms, human sensation is that kind of response of energy as channelized in the form of human activity. What is response to sense stimuli, plus consciousness, in the human, stands, then for response to stimuli, minus consciousness, in the domain of the inorganic. (The flame responds, as we may easily detect, to the presence or absence of oxygen; we, too, respond to the sufficiency or lack of oxygen though with the additional consciousness that we are breathing or are in danger of asphyxiation. We "will" to live and to sustain our respiration; the flame does not will but nevertheless persists in burning, that is, in absorbing oxygen so long as its environment permits it to do so. It will incorporate molecules (energies) of oxygen into its structure (that is, the flame as we perceive it); that structure being its form just as the incorporation of molecules is its function. Its form, as it is perceived by us, is the result of its function and its function, in turn, is an orderly physico-chemical process. But wherein does that order reside? Why do entities interact with each other according to dependable procedures?

Each entity or quality of perception determines its own matter or energy configuration which is always in process of change. There is only absoluteness, and it is the psychological deviations occurring in the absolute that causes the contrasting elements of perception of that absoluteness which results in the relative universe.

It is the absolute at its periphery and drawn into perceptual activity which creates this relative universe composed of varied phenomenological structures with all their diversified attributes. These attributes will also be determined, as we have said, by other perceiving agents who receive and interpret them differently. Thus, iron has as one of its properties hardness or impenetrability as perceived by man and that property, whatever it is, that elicits from him the judgment of "hardness" is the way iron reacts to one of the innumerable ^{energies} other elements or agents in its environment. But that property is not fixed since all energies, whether or not embodied in form, undergoes transformations. Such transformation follows ^{entities} the mutual reactions of elements which are the mutual reactions between their natures. All processes of interaction in the cosmos of matter and form are basically dissimulations of one progression into actual or innate reality.

The relative differs but not that which is source. The absolute has no reference whereas the things of the relative have reference each to each other and all, through their individual or particularized selves, to the absolute. In the realms of deviation each force manifests its own center of sensation and consciousness (order) related to, as well as affected by, the rest - all, however, being subject to the governance of the absolute center.

Cognition-forms or phenomena
Cognitions

pursue a course simultaneously

chimerical and real; chimerical by virtue of their differentiated sensations of the actual; real because of the processing condition reclaiming the chimerical. Within these boundaries which are their fields of battle, they struggle to until they break free of their armor armor of limitation.

All is variation in the relative order but by the effort
to realize the direction in which ^{it} the relative points, how
its processes of endings and renewings supply the situations
for creative experience, we perceive that center to which
variations are always gravitating. We must add the qualification
that experience is always ^{one with} in the situation. The field of
experience is contained in the situation so that the situation
is not a thing apart from the experiencing agent.

While variations undoubtedly exist, by realizing how they come into being, we come closer to the essential meaning of that which we sense. Variations create new variations in a continuous ^{stream} trend of creative activity. The cosmos is a cosmos of creation. The scientist describes the motion of electrons in a wire of a certain resistency, that flow generating light. Here, one variation, electrons describing a certain path, has generated another variation, an undulatory-corpuscular field of an electro-magnetic nature, which we interpret as light. One energy, electrons, has generated another energy, light. While the scientist describes what that energy does, we desire more information. We want to arrive at an explanation of what it is whereby we may ascertain why it does what it does.

Essence is the profundity of all sensuous conceptions.

The entities or event- configurations with which our conceptions deal are what may seem for the seeming is not untrue but only a degree of truth. But when penetrated to its uttermost depth, soul does not just report of essence; it is essence.

By means of the experience of truth, the meaning of an entity is revealed to us. We understand that while essence is universal; our conception of it is fragmentary.

And in this comes

Essence is universal but entities exist in essence as constellations of energy, inorganic or organic. Man perceives not essence but attributes of these energy-constellations which assume (for him) ~~fall into~~ a particular form or shape. Stimuli -

strike his senses but of these stimuli he can say nothing save that by virtue of the specifically human mind he has, he is able to transpose them into more or less recognizable configurations. He is able to say: "An object appears to me, ^{which seems to} ~~there is an object and~~ ^{to possess} ~~it~~; which seems, dimensionality; tangibility, color, and so forth. I call it a planet, a rock, a fish."

Cojoined stimuli become attributes; attributes fuse to become an object for which away the attributes and the object fades into non-existence. But what, more closely considered, are attributes?

his
On man's level there is a particular cognizing ability. He sees the constellations according to his various cognizing points of view and abilities - as the object of common sense perception, (as the object of aesthetic appreciation), or as a scientific assemblage of atoms. He sees it as macroscopic form, and again as ^{unconfined} radiant energy or energy as it is confined to the orbit of the atom.

One can go still further, and while one can see the object as it is perceived by the senses or as it is ^{deduced} interpreted by scientific analysis, it can further be intuited as essence as well. By virtue of the all, I see the object though by virtue of the object I do not see the all.

The ability which creates form is the ability to see without the form-creating mind. We see form not because form exists as something outside the(mind) ability to see in terms of form; we rather see form, light, darkness, beauty, because these attributes are necessary adjuncts of our sensibilities and the environment in which their development proceeds.

Our fault is that we try to make these form permanent instead of recognizing them to be necessary to our evolutionary self-expression. Their essential meaning is not that we should stagnate in the things of nature but gradually to free us from and to draw us up from our temporary, limited selves. This is the only meaning and truth about everything we see and feel in life. They are borrowed tools to shape our beings, and truth, beauty, love and all the many ecstasies the human being can experience is to liberate in him greater sincerity, greater love, greater ^{steadfastness} truth of heart and mind. And all our activities & even the most sordid of them, are all instrumental ^{the widening} in opening up ^{realization.} of narrow paths of behavior into broad avenues of living.

Abstract thought and sensuous or realistic intellect are terms descriptive of two general levels of mind activity; they are two characteristic ways of the mind functioning, each way having innumerable stages.

The abstract world of intellect descends deep into essence; it does not seek truth outside of the universe of mind. The sensuous intellect hovers above, on the surface or periphery of the abstract.

These two ways of mind behavior don't deal with two different selves but with two different self-expressions. One is naked and the other disports itself in clothes. One puts a great deal of importance in the reality of its vestments and the other in the reality of its bare self.

The sensuous conditioned intellect of the materialistic west maintains that clothes make the man, that time is real and time is money. The east maintains that man makes the clothes, man is the creator of time, and the sensuous seeing of man is the creator of all appearances which he contemplates as the only real.

But all over the world the truly great minds see with the same eye. Throughout the ages they have seen with that same eye. As for the rest, they are generally taught to see by being given astigmatic lenses which, after some length of conditioning, they can hardly ever acquire the learning, the understanding, to get rid of.

^{So}
 As soon as the mind becomes relatively active, it finds
 itself in a material universe. ^{from which it is} ~~It is not separated from that~~
~~material universe although distinct from it - as everything~~ ^{but} ~~is distinct from everything else.~~ ^{For the matter}
~~Only the mental part is~~
~~more so than anything else perceived by it as material~~
 universe.

all our survival
 depends upon the
 facts which make
 categorization
 possible things
 not at the expense
 of interaction. But
 the mental part of
 the universe - our
 thoughts, processes -
 are more distinct
 from the things perceived
 by them as material
 universe than are these
 things from each other.

yet Everything is mind. At the extremity of the crudest
materiality there exists mind in the form of ^{adherence} ~~subservience~~ to
law and order. As for the mental processes that go on in
us, though not mind-absolute, they ^{are} ~~are~~ ^{are material} possess materiality
though ^{they are} not physical.

A configuration of energy or thing extended in time and space is, in essence - and that essence it shares to different degree with all that exists though to different degree according to the evolutionary status - undivided intelligent energy expressing itself as ordered behavior in ~~the~~ inorganic and as law with consciousness in man.

p. 864 Dewey.

Experience and Nature

"The essence embodied in the policeman's whistle is not an occult reality superimposed upon a sensuous or physical flux; a mysterious subsistence somehow housed within a psychical event. Its essence is the rule, comprehensive and persisting, the standardized habit, of social interaction, and for the sake of which the whistle is used."

direction of traffic
In the situation of driving (or, for that matter, in any
situation commonly encountered,) the car ^{whistle} is an energy
employed policeman. whistle-energy
guided by the energy of the driver. The car-energy
is given guidance according to the state of psychic energy in
policeman.
the driver.

^{whistle}
The (very) fact that the vehicle exists (in a particular
form) is due to the activity of the human mind. The shaping
of it is but a particular instance of what human energy does
to existing cosmic energies. Man avails himself of these by
creative inventive possibilities
virtue of his mind infinite inventive faculties by which he
turns syntheses of energy into compositions and forms adapted to
his purposes.

This is not the essence of the thing. He avails himself of
constellations of energy. He does not know the essence of a thing.
He knows their relative combinations and existences, that is, their
relative expressions which he uses to express his own relative
drives. But underlying all these energies of which existence is
constituted stands the purpose of the fulfillment of evolution,
the end of everything, of every manifest action and every thought.

The changes, the modifications that take place in the cosmos, are not evolution but the material through which the basic drives become expressed, tangible, and real. An event is not a step in evolution - it is merely the material (through which it works). But the attitude taken toward an event could be such a step if it demonstrates an action or accomplishment - not in the traditional sense of worldly achievements or success, not as a matter of opinion or traditional views-- sufficient insight into universal reality.

That reality lends itself to the purpose of growth by means of appreciation and not by means of judgment as we commonly use it that would adapt reality that is neutral to our partisan intellects and lives. The meaning carried by appreciation here is that it is the manner in which the ^{unvariant} unchanging reality is intellectually and emotionally sensed. Unchanging reality is the universal criterion - whether it is known as such or not - by which each, in conjunction with his innate-acquired intelligence, intelligent state, interprets his experiences.

Intellect and emotion are different sensations derived from one operation of thinking. According to the different emphasis of these sensations, we identify a thought as thought or as feeling. But complete thinking is as much emotion as it is thinking. In other words, the separate sensation of feeling and thinking in a thought disappears in its complete functioning.

In this completeness, thought functions at its highest efficiency. Referring purely to itself, it gives the meaning of the object (of thinking) without motive although revealing all the personal motives which have gone into the creation of the thought. As the thinking becomes neutral, it becomes all-revealing as to the actual qualities of the wish-interests involved. The clearer, the fuller, the more complete our mind-functions are, the nearer ^{the more convincing} is the experience of the universal reality of mind. The more neutral the thought, the more clearly self-seeing it is. (And as it sees itself better, the more it rids itself of psychological slag, that is, of externalization. And this makes possible a more perfect association with its core-reality or utter Self which is nothing else than freedom from error.

Externalization brings in its train self-seeking which in turn must be unconditioned through further experience in order to find its roots. A thought or thought-system wants to build for itself, to become all-inclusive, eternal, and self-subsistent. But partial conception cannot substitute for the complete and altogether consistent. Yet the desire to partial conception to attain to completeness becomes a step to completeness thought at the expense of its own existence.

So long as we know not better than to proliferate separatist

thoughts which culminate in partial systems, we will always find ourselves cheated and get nothing from the hard labors we have put into our sullied dreams. Yet the death of partial systems serves to keep the road open to ultimate essence; it enables us to fulfill our ultimate destiny. The intoxications of ignorance, by their sufferings, help us to regain sanity. In the great scheme, everything counts, even life that is wasted in cruelty and corruption. Though it bears no pleasing fruit and is, in fact, abominable, it is yet, in its loathesomeness, an experience to overcome the offending egotism.

(How does one prepare himself to arrive at essence? Or, perhaps, how does one arrive at the essence of a thing or event?)

One refers only to the thought of a thing, intuiting into the thing without referring to contrasting points of reference. In other words, one intuits the substance (of a thought) not through comparisons of satellite thoughts, but by means of thought-function which ceases from peripheral probings to go directly to the core of mind-energy itself.

Only then is thinking or thought lucidly explained. Clarity of thinking is really dependent upon the volatility of intelligence by which is meant not quickness of intelligence but the ability to explore every pore or interstice of a thought. It is not a process of obvious reflection. ^{intuition.} Extraneous ideas do not enter into this process. It does not deviate from its object.

By this process we exhaust the meaning a thing has in our lives and how it bears upon our development which inevitably includes the meaning of our behavior in regard to it.

With some self-consciousness left, one gets the profundity of the experience of reality without remaining in it. It is like going somewhere but being able to return to talk about it. But to go entirely into reality makes it impossible to come back.

Development and order underlies every manifestation of essence. Development and order exists in everything because everything is rooted in essence. Otherwise everything would have a different order. But you will find that the order which prevails is not different from one than it is for another.

Anything is both what it is in space and time and what is ultimately, that is (beyond space and time) and without the occurrence of events. All the occurrences we notice are actions (and operations) in the attempt to emulate the absolute. A thing imitates the absolute by what it does, by what it can do, and by what it must do. As the (human) child is the offspring of its parents, so the universe is the child of the absolute. And as the child has the tendency to imitate its parents for it has no other reference, so the universe in its workings cannot but seek its ultimate Fate. It seeks it by its activities which are all imitations of ultimate order.

Inorganic substance, though only under certain rare circumstances favorable to life (not, for instance, in a star, a moon, and, very likely, the sister-planets of the earth, in fact, the bulk of the universe appears not to be a fit habitation for life) is incorporated into biological existences. These existences, in turn, return to the inorganic whence again they are incorporated into life in a myriad of exchanges going from the non-vital to the vital and back again in a ~~processual~~ wonderful economy and order.

The life of today is not the life of a million years ago just as that life is not the same as that of a hundred million years ago. Life inevitably undergoes refinement just as the inorganic undergoes such refinement as readies it to go into life. Thus, the elements of the inorganic must reach a certain stage of coalescence into molecules before organic life can assimilate them, and this is their refinement.

This evolution of matter expressing itself in the form of coalescence of atoms into ever larger molecules is an exceptional occurrence just as intellectual and spiritual evolution amongst men is the great exception. Nor is the extraordinary development of mind existing in the few dependent on the education we know; had all access to the highest branches of our schools, it would not augment the number of truly great minds whose greatness consists of the evolvment of what was implicit in their entire personality and not as the result of an energetically acquisitive aptitude for taking and holding information.

If these few leading spirits of science, philosophy, and religion were eliminated, humanity would long ago have joined

its cousin the Tyrannosaurus.

Out of the great mass of the inorganic only rarely and over enormous periods of processing does matter reach the state where it can subserve life, does it become ready to take the vast step forward involved in the transition from the non-vital to the vital. Not by a freak behavior in nature, for nature has no methods of sheer accident, is this transition accomplished. Neither is the emergence of a great man due merely to fortuitous circumstances. But matter is readied for the organic as humanity is readied for its great men by the evolutionary processes which call for life to the end of life everlasting.

So much of mass, so little of life; so much of man, so few great men - this ^{such disproportion} is surely cause for wonder. It is because life is precious; so is intelligence, and the more precious a thing is, the harder is it to be attained. ^{more arduous is its} The steeper is the approach that leads to it. And to take that road, definite preparations are needed which give the energy that allows the approach to be made. The outstanding is rare because it takes so much more effort and skill and time to achieve it, all of which goes into the quality that makes it unique. Ideal conditions are needed to season matter, as for every kind of growth. Ideal conditions have to be in fact produced by the growing entity which is to use them and and again leave them in its inevitable experience of unfoldment.

Evolution be stages is not progression because the stages are incidental to the struggle of attainment. In the inorganic, the struggle lies in cause and effect; in man it lies in his motives.

We feel and identify the drive while with the things of the inorganic the drive exists but it has not the identification of the conscious which grows by conscious integration of values.

Man has the ability to grasp conscious meanings, and only in contrast to this ability of man may the tides of the inorganic be said to be blindly heaving - unseeing, unhearing, surging without mescience amid the roar of creation.

But nations, societies, civilizations and their functions are both the settings and instruments from which evolvement is extracted. Evolution is the point of focus in everything. The settings, the actors and their activities, form the medium, the field of experience through which evolution, that is, complete immersion in essence is obtained.

What is important in a thing or being is not the thing or being but their evolution. The thing or being exists for the sake of and has its significance in evolution.

The length of a life is not the great thing about a life. Its actual length in time and its success consists of the quality of its evolution.

To the degree that we turn aside from the pursuit of the real, our judgments are ~~in error~~ ^{in error} and, inevitably produce a willy-nilly ~~conduct~~ ^{conduct} that takes us in any direction. The fact is that, in all our ideation, however far afield we may journey, we can do nothing else but seek reality, and in this quest lies the motivation and meaning of all our conduct. We always go towards truth and not away from it since recession is really a form of passive or negative progression - a temporal postponement resulting in degeneration but subsequent retrieval into readjustment and correction.

Only by discovering the way in which our attitudes become extended in behavior will we know what knowledge of the real exacts of us in the way of development. The way to development is through the mind's self-attentiveness. The way to self-attentiveness depends upon the love for truth. Through attachment to truth one approaches the experience of the real directly which, according to the experiencing insight, gives intelligence to conduct. Our perceptions, together with what we are able to make of them in the way of meaning, are always subject to our nature's development. We sense and ~~interpret~~ ^{interpret} what we sense just so far as our perception and understanding of what we perceive can reach: as our level of personal evolution is heightened, the perspective of our cognition expands to include wider vistas.

What we see is only our impressions of something we see not at all as it essentially exists for itself or in relation to ourselves. To a perceiving agent, the color of the flame is yellow or, rather, yellow is a product of the interaction between the sensing nature which is himself and the sensed nature or